

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. I.

SEPTEMBER, 1839.

NO. 3.

WILLIAM CARVOSSO.

We give below, some extracts from the Memoirs of this eminently pious man. He was a striking instance of the riches of Divine grace, in the sanctification of man's nature, and the honorable instrument of the conversion and sanctification of great numbers, while he acted as class leader and exhorter, which was for many years.

In the same happy frame of mind, which God brought me into at my conversion, I went on for the space of three months, not expecting any more conflicts; but, O, how greatly was I mistaken! I was a young recruit, and knew not of the warfare I had to engage in. But I was soon taught that I had only enlisted as a soldier to fight for King Jesus; and that I had not only to contend with satan and the world from without, but with inward enemies also; which now began to make no small stir. Having never conversed with any one who enjoyed purity of heart, nor read any of Mr. Wesley's works, I was at a loss both with respect to the nature, and the way to obtain the blessing of full salvation. From my first setting out in the way to heaven, I determined to be a Bible Christian; and though I had not much time for reading many books, yet I blessed God, I had his own word, the Bible, and could look into it. This gave me a very clear map of the way to heaven, and told me that "without holiness no man could see the Lord." It is impossible for me to describe what I suffered from "an evil heart of unbelief." My heart appeared to me as a small garden with a large stump of a tree in it, which had been recently cut down level with the ground, and a little loose earth strewed over it. Seeing something shooting up I did not like, on attempting to pluck it up, I discovered the deadly remains of the carnal mind, and what a work must be done before I could be "meet for the inheritance of the saints in light." My inward nature appeared so black and sinful, that I felt it impossible to rest in that state.

Some, perhaps, will imagine that this may have arisen from the want of the knowledge of forgiveness. That could not be the case, for I never had one doubt of my acceptance; the witness was so clear, that satan himself knew it was in vain to attack me from that quarter. I had ever kept in remembrance,—

“The blessed hour, when from above
I first received the pledge of love.”

What I now wanted was “inward holiness;” and for this I prayed, and searched the Scriptures. Among the number of promises, which I found in the Bible, that gave me to see it was my privilege to be saved from all sin, my mind was particularly directed to Ezek. xxxvi. 25—27: “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: And I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.” This is the great and precious promise of the eternal Jehovah, and I laid hold of it, determined not to stop short of my privilege; for I saw clearly the will of God was my sanctification. The more I examined the Scriptures, the more I was convinced that without holiness there could be no heaven. Many were the hard struggles which I had with unbelief, and satan told me that if I ever should get it, I should never be able to retain it; but keeping close to the word of God, with earnest prayer and supplication, the Lord gave me to see that nothing short of it would do in a dying hour, and the judgment day. Seeing this, it was my constant cry to God that he would cleanse my heart from all sin, and make me holy, for the sake of Jesus Christ. I well remember returning one night from a meeting, with my mind greatly distressed from a want of the blessing: I turned into a lonely barn to wrestle with God in secret prayer. While kneeling on the threshing floor, agonizing for the great salvation, this promise was applied to my mind, “Thou art all fair, my love; there is no spot in thee.” But, like poor Thomas, I was afraid to believe, lest I should deceive myself. O, what a dreadful enemy is unbelief! Thomas was under its wretched influence only eight days before Jesus appeared to him; but I was a fortnight after this groaning for deliverance, and saying, “O wretched man that I am, who shall deliver me from the body of this death?” I yielded to unbelief, instead of looking to Jesus, and believing on him for the blessing; not having then clearly discovered that the witness of the Spirit is God’s gift, not my act, but given to all who exercise faith in Jesus and the promise made through him. At length, one evening, while engaged in a prayer meeting, the great deliver-

ance came. I began to exercise faith, by believing "I shall have the blessing now." Just at that moment a heavenly influence filled the room; and no sooner had I uttered or spoken the words from my heart, "I shall have the blessing now," than "refining fire went through my heart,—illuminated my soul,—scattered its life through every part, and sanctified the whole." I then received the full witness of the Spirit, that the blood of Jesus had cleansed me from all sin. I cried out, "This is what I wanted! I have now got a new heart." I was emptied of self and sin, and filled with God. I felt I was nothing, and Christ was all in all. Him I now cheerfully received in all his offices; my Prophet to teach me, my Priest to atone for me, my King to reign over me.

"Amazing love! how can it be
That thou, my Lord, shouldst die for me!"

O what boundless, boundless happiness there is in Christ, and all for such a poor sinner as I am! This happy change took place in my soul, March 13, 1772. * * *

I took the charge of the little class, and went on for some years without seeing much good done. At length, two pious men came into the neighborhood for a short time to work, and I was led, in rather a singular manner, and without knowing their characters, to give them lodging at my house. With their help, a prayer meeting was now commenced; and about this time, I saw it my duty, though the Lord had given me but one talent, to attempt in the prayer meetings to give a word of exhortation. I saw sinners perishing without repentance, and the Lord seemed to say to me, "Their blood will I require at thy hands." With fear and trembling I opened my mouth to beseech them to flee from the wrath to come. And soon after, to our great joy, it pleased the Lord to convince and convert a few souls, and add them to our little number.

It was about this time that the Lord condescended to hear prayer, and convert my two elder children. Returning one night from the quarterly-meeting love-feast at Redruth, in company with a pious friend, he told me he had the unspeakable happiness the night before to witness the conversion of his young daughter while he held her in his arms. I informed him I had two children who were getting up to mature age, but I was grieved to say I had not yet seen any marks of a work of God upon their minds. His reply I shall never forget: "Brother," says he, "has not God promised to pour his Spirit upon thy seed, and his blessing upon thy offspring?" The words went through me in an unaccountable manner; they seemed to take hold of my heart; I felt as if I had not done my duty, and resolved to make a new effort in prayer. I had always prayed for my children: but now I grasped the promise with the hand of faith, and retired

daily at special seasons to put the Lord to his word. I said nothing of what I felt, or did, to any one but the Searcher of hearts, with whom I wrestled in an agony of prayer. About a fortnight after I had been thus engaged with God, being at work in the field, I received a message from my wife, informing me that I was wanted within. When I entered the house, my wife told me, "Grace is above stairs, apparently distressed for something; but nothing can be got from her, but that she must see father." Judge of my feelings, when I found my daughter a weeping penitent at the feet of Jesus. On seeing me, she exclaimed, "O father, I am afraid I shall go to hell!" The answer of my full heart was, "No, glory be to God, I am not afraid of that now." She said she had felt the load of sin about a fortnight, and that now she longed to find Christ. I pointed her to the true Physician, and she soon found rest through faith in the atoning blood. My eldest son had hitherto been utterly careless about the things of God, and associated with youths of a similar disposition of mind; but now he became the subject of a manifest change; he cast off his old companions; and one Sunday afternoon, just before I was going to meet my class, he came to me with a sorrowful mind, and expressed his desire to go with me to the class meeting: He did go, and that day cast in his lot with the people of God; and, blessed be his holy name, they both continue to this day.

The society had now considerably increased, and the barren wilderness began to rejoice. We had two large classes, but no one had yet arisen to assist me as a leader. We had now preaching twice a week, and the place where we assembled became too small for the congregation, and there was also much uncertainty about our being able to occupy it much longer. I therefore saw it my duty to do my utmost to get a little chapel erected, before the Lord should remove me from them. After much labor and anxiety, a suitable spot was procured for the purpose. To build the chapel, was a great work for us; but by labor, giving what we could, and begging of those whom the Lord inclined to help us, we at length saw the blessed work accomplished. And now that I beheld the desire of my heart given me, O how did I rejoice and exult in the God of my salvation!

The work of the Lord prospered more and more in the society; and I now began to feel a particular concern for the salvation of my younger son. I laid hold by faith on the same promise which I had before done, when pleading for my other children, and went to the same place to call upon my God in his behalf. One day while I was wrestling with God in mighty prayer for him, these words were applied with power to my mind: "There shall not a hoof be left behind." I could pray no more; my prayer was lost in praises; in shouts of joy and "Glory, glory, glory! the Lord will save all my family!" While I am writing this, the silent tears flow down from my eyes.

His life was quite moral ; I could not reprove him for any outward sin. In his leisure hours his delight was in studying different branches of useful knowledge ; but this, though good in its place, was not religion ; I knew his heart was yet estranged from God. After the answer I had in prayer, I waited some time, hoping to see the change effected in him as it was in his sister and brother ; but it was not taking place according to my expectations, I felt my mind deeply impressed with the duty of taking the first opportunity of opening my mind to him, and talking closely to him about eternal things. I accordingly came to him on one occasion when he was, as usual, engaged with his books ; and with my heart deeply affected, I asked him if it was not time for him to enter upon a life of religion. I told him "with tears," that I then felt my body was failing, and that if any thing would distress my mind in a dying hour, it would be the thought of closing my eyes in death before I saw him converted to God. This effort the Lord was pleased to bless : the truth took hold of his heart ; he went with me to the class meeting, and soon obtained the knowledge of salvation by the remission of his sins. This was a matter of great joy and rejoicing to me and my dear wife ; we had now the unspeakable happiness of seeing all our dear children converted to God, and travelling in the way to heaven with us.

Our place of worship now again became too strait for us ; and the society and friends of God's cause had so increased, that after much deliberation, it was resolved to pull down the chapel that had been erected a few years before, and build a much larger one on the same site, and attach a burying ground to it. This was done accordingly ; but I did not take so prominent a part in it, as on the former occasion ; God had now raised up others to take this burden from me.

In the month of June, 1813, it pleased the Lord to visit me with a severe and heavy trial, by bereaving me of my dearly beloved wife. She died of that painful disease, a cancer in the breast. In the beginning of her complaint, two physicians were consulted ; but, by reason of a difference of opinion between them, it was never cut out. For eighteen months she suffered at times indescribably ; but the Lord wonderfully supported her. She bore up under her affliction in a most astonishing manner. Such were the manifestations of the Divine presence to her soul, that in the midst of her severest sufferings, she would often sweetly sing her favorite hymns ; and so loud as to be heard over all the house. "The God of Abraham praise," was the hymn she much delighted in singing ; especially these two verses :—

"The God of Abraham praise,
Whose all-sufficient grace
Shall guide me all my happy days
In all his ways.

He calls a worm his friend,
He calls himself my God ;
And he shall save me to the end,
Through Jesus' blood.

" He by himself hath sworn,
I on his oath depend ;
I shall, on eagles' wings upborne,
To heaven ascend :
I shall behold his face,
I shall his power adore,
And sing the wonders of his grace
For evermore."

One morning, when distracted by pain, she said, " Do not trouble yourself about my everlasting state, for the Lord has given me such an assurance of hope, that should pain be permitted utterly to deprive me of my reason, I know I should go to heaven." A short time before she expired, she called me and my son Benjamin to her bed side, and requested us to sing that beautiful hymn,—

" Let earth and heaven agree," &c.

She sweetly joined with us as far as her strength would admit ; and the triumph of faith and love contained in the hymn, appeared the language of her heart. Just before she fell asleep in Jesus, she said, " The rest shall be glorious." I was enabled, without a murmuring thought, to offer her up unto the Lord as his own gift, in the full assurance of faith, that we should soon meet in heaven to part no more for ever.

WAR.

The greatest curse which can be entailed upon mankind, is a state of war. All the atrocious crimes committed in years of space—all that is spent in peace by the secret corruptions, or by the thoughtless extravagance of nations, are mere trifles, compared with the gigantic evils which stalk over the world in a state of war. God is forgotten in war—every principle of Christian charity trampled upon—human labor destroyed—human industry extinguished ; you see the son, and the husband, and the brother, dying miserably in distant lands—you see the waste of human affections—you see the breaking of human hearts—you hear the shrieks of widows and children after the battle—and you walk over the mangled bodies of the wounded calling for death. It is all misery, and folly, and impiety, and cruelty.

REV. SYDNEY SMITH.

SPIRITUAL MANIFESTATION OF THE SON OF GOD.

BY REV. JOHN FLETCHER.

LETTER II.

SIR,—Having proved in my first letter the existence of the “spiritual senses,” to which the Lord manifests himself, I shall now enter upon that subject, by letting you know, as far as my pen can do it:

—I. What is the nature of that manifestation, which makes the believer more than conqueror over sin and death.

(1.) Mistake me not, sir, for the pleasure of calling me enthusiast. I do not insist, as you may imagine, upon a manifestation of the voice, body, or blood of our Lord to our external senses. Pilate heard Christ’s voice, the Jews saw his body, the soldiers handled it, and some of them were literally sprinkled with his blood; but this answered no spiritual end: they knew not God manifest in the flesh.

(2.) Nor do I understand such a knowledge of our Redeemer’s doctrine, offices, promises, and performances, as the natural man can attain, by the force of his understanding and memory. All carnal professors, all foolish virgins, by conversing with true Christians, hearing gospel sermons, and reading evangelical books, attain to the historical and doctrinal knowledge of Jesus Christ. Their understandings are informed; but, alas! their hearts remain unchanged. Acquainted with the letter, they continue ignorant of the Spirit. Boasting, perhaps, of the greatness of Christ’s salvation, they remain altogether unsaved; and full of talk about what he hath done for them, they know nothing of “Christ in them, the hope of glory.”

(3.) Much less do I mean such a representation of our Lord’s person and sufferings as the natural man can form to himself, by the force of a warm imagination. Many, by seeing a striking picture of Jesus bleeding on the cross, or hearing a pathetic discourse on his agony in the garden, are deeply affected and melted into tears. They raise, in themselves, a lively idea of a great and good man unjustly tortured to death; their soft passions are wrought upon, and pity fills their heaving breasts. But, alas! they remain strangers to the revelation of the Son of God by the Holy Ghost. The murder of Julius Cesar, pathetically described, would have the same effect upon them as the crucifixion of Jesus Christ. A deep play would touch them as easily as a deep sermon, and much to the same purpose; for in either case their impressions and their tears are generally wiped away together.

(4.) Nor yet do I understand good desires, meltings of heart, victories over particular corruptions, a confidence that the Lord can and will save us, power to stay ourselves on some promises, gleams of joy, rays of comfort, enlivening hopes, touches of love; no, not even fore-

tastes of Christian liberty, and of the good word of God. These are rather the delightful "drawings of the Father," than the powerful "revelation of the Son." These, like the star that led the wise men for a time, then disappeared, and appeared again, are helps and encouragements, to come to Christ, and not a Divine union with him, by the revelation of himself.

I can more easily tell you, sir, what this revelation is not, than what it is. The tongues of men and angels want proper words to express the sweetness and glory with which the Son of God visits the soul that cannot rest without him. This blessing is not to be described, but enjoyed. It is to be "written, not with ink, but with the Spirit of the living God, not on *paper*, or tables of stone, but in the fleshly tables of the heart." May the Lord himself explain the mystery, by giving you to eat of the "hidden manna," and bestowing upon you the "new name, which no man knows save he that receives it!" In the mean time take a view of the following rough draft of his mercy; and, if it be agreeable to the letter of the word, pray that it may be engraved on your heart by the power of the Spirit.

The revelation of Christ, by which a carnal professor becomes a holy and happy possessor of the faith, is a supernatural, spiritual, experimental manifestation of the Spirit, power, and love, and sometimes of the person of "God manifest in the flesh," whereby he is known and enjoyed in a manner altogether new: as new as the knowledge that a man, who never tasted any thing but bread and water, would have of honey and wine, suppose, being dissatisfied with the best descriptions of those rich productions of nature, he actually tasted them for himself.

This manifestation is, sooner or later, in a higher or lower degree, vouchsafed to every sincere seeker, through the medium of one or more of the spiritual senses opened in his soul, in a gradual or instantaneous manner, as it pleases God. No sooner is the veil of unbelief, which covers the heart, rent, through the agency of the Spirit, and the efforts of the soul struggling into a living belief of the word; no sooner, I say, is the door of faith opened, than Christ, who stood at the door and knocked, comes in, and discovers himself full of grace and truth. "Then the tabernacle of God is with man. His kingdom comes with power. Righteousness, peace, and joy in the Holy Ghost," spread through the new-born soul; eternal life begins; heaven is open on earth; the conscious heir of glory cries, "Abba, Father;" and from blessed experience can witness that he is come to "Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the

blood of sprinkling, which speaketh better things than the blood of Abel."

If this manifestation be duly improved, the effects of it are admirable. The believer's heart, now set at liberty from the guilt and dominion of sin, and drawn by the love of Jesus, pants after greater conformity to his holy will, and mounts up to him in prayer and praise. His life is a course of cheerful, evangelical obedience, and his most common actions become good works done to the glory of God. If he walk up to his privileges, outward objects entangle him no more. Having found the great I AM, the eternal substance, he looks upon all created things as shadows. Man, the most excellent of all, appears to him altogether lighter than vanity. "Yea, doubtless, he counts all things but loss, for the excellency of the knowledge of Christ Jesus his Lord, esteeming them but dung, that he may win Christ, and, to the last, be found in him, not having his own righteousness, but that which is through the faith of Christ;" that by new discoveries of himself he may "know him and the power of his resurrection" every day more clearly. In the mean time he casts his sins and miseries upon Jesus, and Jesus bestows his righteousness and happiness upon him. "He puts on Christ," and becomes a partaker of the Divine nature. Thus they are mutually interested in each other; and to use St. Paul's endearing expressions, they are espoused and married. Joined by the double band of redeeming love and saving faith, they "are one Spirit," as Adam and Eve by matrimony were "one flesh." "This is a great mystery," says the apostle, but thanks be to God, it is made manifest to his saints, Eph. v. 32.

II. If you ask, sir, "How can these things be?" Describe to me the particular manner of these manifestations! I reply, in our Lord's words to Nicodemus, "Art thou a master in Israel, [nay more, a Christian,] and knowest not these things? Verily I say unto you, [though we cannot fix the exact mode, and precise manner of the breathing of the Spirit, yet,] we speak what we do know, and testify what we have seen, but you receive not our witness." Marvel not, however, if we find it impossible to tell you all the particulars of a Divine manifestation. You yourself, though you feel the wind, see its amazing effects, and hear the sound of it, "cannot tell whence it cometh or whither it goeth," much less could you describe it to the satisfaction of one who never heard or felt it himself. Many earthly things cannot be conceived by earthly men. The blind, for example, can never conceive the difference of colors; what wonder then if natural men do not understand us when we tell them of heavenly things?

Nevertheless, I would, in general, observe, that the manner in which the manifestation of the Son of God is vouchsafed, is not the same in all persons, nor in the same person at all times. "The wind bloweth where it listeth," much more the Spirit of the living God.

“His thoughts are not as our thoughts.” He dispenseth his blessings, not as we expect them, but as it pleases him. Most commonly, however, the sinner, driven out of all his refuges of lies, feels an aching void in his soul. Unable to satisfy himself any longer with the husks of empty vanity, dry morality, and speculative Christianity; and tired with the best form of godliness which is not attended with the power of it, he is brought to a spiritual famine, and hungers after heavenly food. Convinced of unbelief, he feels the want of the “faith of God’s operation.” He sees that nothing short of an immediate display of the Lord’s arm can bring his soul into “the kingdom of God,” and fill it “with righteousness, peace, and joy in the Holy Ghost.” Sometimes, encouraged by lively hopes, he struggles into liberty of heart, and prays “with groanings which cannot be uttered.” At other times, almost sinking under a burthen of guilty fear, or stupid unbelief, he is violently tempted to throw away his hope, and go back to Egypt; but an invisible hand supports him, and, far from yielding to the base suggestions, he resumes courage, and determines to “follow on to know the Lord,” or to die seeking him. Thus he continues wandering up and down in a spiritual wilderness, until the Lord gives him the rest of faith, the “substance of things hoped for, the evidence of things not seen.”

This evidence comes various ways. Sometimes the “Spiritual eye” is first opened, and chiefly, though not only, wrought upon. Then the believer, in a divine, transforming light, discovers God in the man Christ, perceives unspeakable glories in his despised person, and admires infinite wisdom, power, justice, and mercy, in the blood of the cross. He reads the Scripture with new eyes. The mysterious book is unsealed, and every where testifies of Him whom his soul loves. He views experimentally, as well as doctrinally, the suitableness of the Redeemer’s offices, the firmness of his promises, the sufficiency of his righteousness, the preciousness of his atonement, and the completeness of his salvation. He sees and feels his interest in all. Thus he beholds, believes, wonders, and adores. Sight being the noblest sense, this sort of manifestation is generally the brightest.

Perhaps his “spiritual ear” is first opened, and that voice, which raiseth the dead, “Go in peace, thy sins are forgiven thee,” passes with power through his waiting soul. He knows, by the “gracious effect,” it is the voice of Him who said once, “Let there be light, and there was light.” He is sensible of a new creation, and can say, by the testimony of “God’s Spirit, bearing witness with his Spirit,” This is my Beloved’s voice; “he is mine, and I am his.” I have “redemption through his blood, even the forgiveness of my sins;” and having much forgiven, he loves much, and obeys in proportion.

Frequently also Christ manifests himself first and chiefly to the "spiritual feeling." He takes the burden of guilt, dejection, and sin, from the heavy laden soul; and in the room of it, imparts a strong sense of liberty, peace, love, and joy in the Holy Ghost. The ransomed sinner, enabled to overcome racking doubts or dull insensibility, "believes now with the heart unto righteousness," and makes "confession with the mouth unto salvation." "Surely," says he, "in the Lord I have righteousness and strength." This is the finger of God. "This day is salvation come to my soul." None but Jesus could do this for me. "The Lord he is God; he is my Lord and my God. This manifestation is generally the lowest, as being made to a lower sense; therefore great care ought to be taken not to confound it with the strong drawings of the Father, on which it borders. Some babes in Christ, who, like young Samuel, have not yet their senses properly exercised to know the things freely given to them of God, are often made uneasy on this very account. Nor can they be fully satisfied, until they find the effects of this manifestation are lasting, or they obtain clearer ones by means of the nobler senses, —the sight or hearing of the heart.

III. Though I contend only for those discoveries of Christ which are made by the internal senses, because such only are promised to all; yet I cannot, without contradicting Scripture, deny that the external senses have been wrought upon in some manifestations. When Abraham saw his Saviour's day, he was, it seems, allowed to wash his feet with water, Gen. xviii. 3, as afterward the penitent harlot did with her tears. And Saul, in his way to Damascus, saw Jesus' glory and heard his voice both externally and internally, "for they that journeyed with him saw the light and heard his voice," though they could not distinguish the words that were spoken.

Sometimes also manifestations, though merely internal, have appeared external to those who were favored with them. When the Lord called Samuel, in Shiloh, the pious youth supposed the call was outward, and ran to Eli, saying, "Thou calledst me;" but it seems the voice had struck his spiritual ear only, otherwise the high priest, who was within hearing, would have heard it as well as the young prophet. And though Stephen steadfastly looked up to heaven, as if he really saw Christ there with his bodily eyes, it is plain he discovered him only with those of his faith, for the roof of the house, where the court was held, bounded his outward sight; and if Christ had appeared in the room, so as to be visible to common eyes, the council of the Jews would have seen him, as well as the pious prisoner at the bar.

Hence we learn, 1st, That the knowledge of spiritual things, received by spiritual sense, is as clear as the knowledge of natural things, obtained by bodily sense. 2dly, That it is sometimes possible

to be doubtful, whether the outward eye or ear is not concerned in particular revelations: since this was not only the case of Samuel, but of St. Paul himself, who could not tell whether the unspeakable words he heard in paradise struck his bodily ears, or only those of his soul. 3dly, That no stress is to be laid upon the external circumstances which have sometimes accompanied the revelation of Christ. If aged Simeon had been as blind as old Isaac, and as much disabled from taking the child Jesus in his arms as the paralytic, the internal revelation he had of Christ could have made him say with the same assurance, "Now, Lord, let thy servant depart in peace, for mine eyes have seen thy salvation." If the apostle had not been struck to the ground, and his eyes dazzled by outward light, his conversion would not have been less real, provided he had been inwardly humbled and enlightened. And if Thomas, waiving the carnal demonstration he insisted upon, had experienced only in his inner man, that "Christ is the resurrection and the life," he could have confessed him, with as great a consciousness he was not mistaken, as when he cried out, "My Lord, and my God!"

I am sir, yours, &c.

JOHN FLETCHER.

For the Guide to Christian Perfection.

LOOSE THINKING WILL NEVER BRING PERFECTION.

As the doctrine of Christian Perfection is asserted in many ways in the word of God, and is of the greatest importance to us, there must be some definite way pointed out for us to come into the possession of it. To think and talk about it will never effect it, as thinking and talking merely will never bring us pardon and peace. Nay, there is a way to think and talk about perfection, which is at variance with the use of all proper means to obtain it. It is that loose method which many Christians have, who say they are such "weak, imperfect beings that it appears to them we can never attain to perfection, in this life." These have never been impressed either with the importance of this state, nor with the obligation they are under to our Maker to be entirely conformed to his will. They seem to think, that having once tasted the good word of God, and the powers of the world to come, God is somehow bound to save them. They have but little hungering and thirsting after righteousness, and less communion with God. They are lukewarm, asleep, and making no effort to perfect holiness in the fear of God. No wonder it should ap-

pear to such, that we cannot attain to perfection in this life. Persecution will never come to us without our own effort.

We must be thoroughly convinced that God requires perfection of us—and nothing less than **PERFECTION**. *His* nature and acts are all perfectly and infinitely holy. He must, therefore, require holiness of us as his rational and moral creatures. And I repeat it—he can require nothing less than perfect holiness. He requires holiness of his creatures in degree according to the extent of their ability and capacity, and riches of his own grace. Their ability would be nothing without his grace. But his grace is sufficient for all, however weak and helpless in themselves.

It is often admitted that God requires perfect holiness of his creatures;—but gives them no assurance that they shall ever be so in this life, however sincerely and earnestly they may desire it. But it is sufficient to those that the people of God have in numberless instances actually *attained* to this perfection a considerable time before they left the world. St. Paul tells us that he was “*crucified* with Christ: that he lived, *yet not he, but Christ lived in him.*” Elsewhere he says, “he had fought a good fight—finished his course—kept the faith, and was *ready* to be offered,” and crowned. “*Let as many of us as be perfect, be thus minded.*” Job was perfect, and the Psalmist calls upon us to *mark* the *perfect man.* But to quote all the scriptures relating to this point would be a task indeed.

Provision is made in the covenant of grace for our *cleansing ourselves from all sin, and perfecting holiness.* “*Herein the exceeding great and precious promises are given unto us that we may be partakers of the divine nature.*” But all this is not sufficient unless we resolve to seek it with all our heart. Reader! did you ever,—solemnly, deliberately, and devoutly resolve to seek this state? If not, you have done nothing, and have no right to conclude that you cannot attain it. Had you sought with all your heart, and not attained, you might conclude that the blessing is not for you, but not without.

But above all things, you must seek it by faith.—It is by faith we are justified and saved, and especially by faith that we are sanctified. This supposes that provision is made in the gospel for our sanctification as well as for justification. Yes, the provision is *full and free, and all things are ready.* This brings the blessing near and puts it within your reach. Surely you need not say, “Who shall ascend into heaven to bring it down, or who shall descend into the deep to bring it up: but the word is near you, even in your mouth and in your heart;” that is the word of faith, which we, inspired apostles, “preach.” And if the provision is actually made, and we are called upon to believe, or to receive it by faith, then you may have it *now.* This follows of course. If the provision is made, the invitation given, and the promise annexed in favor of all who believe, you may as well have it now as at any future time.

You must connect prayer with the other means of grace. In particular you must use the prayer of confession, and that of supplication. Be not afraid to look into your hearts, though you may discover depths of iniquity which you never saw before; and at the same time be not afraid to come "boldly to the throne of grace, that you may obtain mercy, and find grace to help in time of need." The prayer of faith shall save the soul.

In particular you must ask God to give you faith. But perhaps the reader is ready to ask what is the faith that will bring me into this grace? To this I answer, faith in God who gave his only begotten Son to redeem you. Faith in the Holy Spirit as the enlightener and renewer of the soul, and the revealer of the *things of Christ*,—the provisions of the gospel, and *your* interest in them. In particular, let your faith be fixed on Christ as your *sanctification*. Embrace him as such, and in and with him you shall receive entire sanctification or Christian Perfection. Christ is of God made your sanctification as well as your justification.

To conclude this article,—after all that has been said, and that can be said, I know you will not go on to perfection, till you feel the importance, the *necessity* of doing so. While you have none but loose thoughts about it, you will not take one step towards it. Therefore consider deeply the foregoing remarks. Reflect that the undivided Trinity, Father, Son, and Holy Ghost, are interested in your full salvation from all sin, and your perfect holiness. Bear constantly in mind that God commands you to go on to perfection, and promises to make you perfect when you seek him with the whole heart. Search the Scriptures daily with reference to this subject, in particular the first epistle of St. John. I would here suggest a few thoughts respecting the external means of reviving the work of sanctification.

Let all the ministers of the gospel preach upon the subject, explicitly, plainly, affectionately. If they would do this, we should soon see the brightest day that ever rose upon God's American Israel. Let them especially bring the whole subject into all the meetings of the Church, class meetings, love feasts, and into the general class or Church meetings, which are held generally once a month, before the sacrament. Special meetings may also be held, as circumstances require.

And would it not be well for the female members of the Church to meet by themselves once a week, to exhort one another, and to pray one for another that they may be entirely sanctified to God.

EDITOR.

FURTHER EXTRACTS FROM THE "NEW TRIBUTE TO THE MEMORY
OF JAMES B. TAYLOR."

In the first number of the Guide we made some extracts from the Memoir of Mr. James B. Taylor, chiefly with the view to exhibit him as a man deeply devoted to his Master's service. In the present number we give some further notices of him from the "New Tribute" to his memory; and this we do, not more to exhibit his early and deep piety, than to present him as a model, both in spirit and conduct, for young men who contemplate the sacred office.

In the following extract, the paragraphs in commas are in Mr. Taylor's own words; the others are the words of his biographer.

Mr. Taylor entered upon the duties of college aware of the general sentiment which prevails, that a course of study at our public institutions is unfavorable to the enjoyment of a high state of religious feeling. But we hear him exclaiming in the exultation of a happy frame of mind, three days after his entrance within the walls of Nassau Hall, "Religion *can* be *enjoyed* in college. Lord, amid so much iniquity keep *me* spotless, and make me useful."

Young Taylor had not been located long in Princeton, before he sought out a field for the indulgence of his unceasing and ever earnest desire for religious effort. The way was opened; and his success has been partly told in his memoir. His influence was felt in town. It was acknowledged by the increased devotion on the part of some of the students of the Theological Seminary. And in college, he, at least, solved the problem long held *in dubio*, whether a Christian student in our public institutions can sustain his religious character, and enjoy religion throughout his collegiate course. *He did sustain* his elevated standard of religious experience. *He did enjoy* a continued state of devotion. And what he *did* and *enjoyed*, is practicable to all. As he entered college, so he left it, only with his religious character immensely yet more elevated in Christian enjoyment, and in fixedness of Christian principle beyond his experience at the moment of his becoming a member of college; although, at that time, his religious character had reached a point on the scale of religious experience and enjoyment, which it seems but few attain during their lives on earth. Witness his testimony at the end of his college course, taken from his recovered Diary, and compare it with the earnest apostrophe at his entrance. * * * * *

"In view of my college life, my soul has just now been most deeply humbled before God, for I have seen so many defects. This is the epitome of my history in every succeeding stage of my past life—**MERCIES** and **SINS**. Perhaps my heart was never so deeply affected with an humbling view of my nothingness before God. I was ready to banish myself, and wholly to sink into insignificance. Out

of these depths I cried for help. My strength was greatly recovered. A *blessed blessing*—A RICH CLOSING-ANTEPAST—the best of the wine at the last of the feast. Praise the Lord, O my soul.

“In view of the ministry, the question rose meltingly to my mind, Should the Lord bid you relinquish this your object, would you turn aside to another? O, how my heart and eyes were affected; but my whole soul cried out, The will of the Lord be done! I said, I do not deserve the office. I never did. Yet, how I longed for this, and preparation fully meet for it.

“At the same time, had enlargement of soul in praying for professor H., who has been made such a spiritual blessing to me. And also for professor P., both of whom I love. I asked, too, in behalf of the faculty, and meltingly pleaded for the students. I wept over my unfaithfulness to them, and hoped the Lord healed all my backslidings, and received me graciously, and loves me freely.”

This is the language with which James Taylor ends his collegiate course. How did he enter upon it? By prayer. How did he continue it? By prayer. How did he end it? By prayer. He commenced it with tears of gratitude and devotion. He continued it, weeping with compassion for his fellow-students, and with religious joy in his own soul. He ended it by pouring out his tears of gratitude to his God—of affectionate regard toward his professors—and of concern for his fellow students. See him on his knees—THE CHRISTIAN STUDENT—just on the eve of leaving the halls where he had acquired knowledge—literature—and science—disciplined his mind—enjoyed a three years of near and happy communion between his soul and his God—and now, ere the sun shall again have set, he is to be on his way from the never-to-be-forgotten retreat of his manly studies. He is on his knees. He reviews the past. He remembers the goodness of his God. He recalls his deficiencies. The tear of regret and love falls, with the kindling recollections of the past. He offers up his prayer for his instructors. Entreats his God to shield his fellow students, and asks for a parting benediction from his God to rest upon the Institution, which he is now to leave. His prayer is ended. His soul has been melted. He rises from his knees, and writes it as a testimony to the goodness of his God, that it is “*the blessing of blessings—a rich closing antepast—the best of the wine at the close of the feast.*”

Here, at the close of the college life of Mr. Taylor, we might pause, and dwell upon many particulars, which his memoirs would suggest. But this does not enter into the plan of this sketch. A few remarks, however, may be added previous to the extracts which are to succeed. It was the privilege of the writer to be familiar with the habits of Mr. Taylor, during the two last years of his residence at Princeton. He was always seen to be the agreeable companion to

those who were in the habit of familiar association with him. He scarcely ever possessed a sad countenance. His features had a smile ever playing agreeably upon them in the social interview. Probably no one ever so invariably evinced by the soft vivacity of his features, the *loveliness* of the religion of Christ. You read it in his beautiful countenance, lighted up by that indescribable illumination which a spirit that is happy suffuses over the features. There was never aught in his manners that could displease. And the most dissipated and reckless were disarmed during his interview with them, however much he might censure their course and urge their reform. But it is not at all surprising that a person who acted as did James Taylor, during his college course, should have awakened a spirit of opposition, sometimes, among those who felt that he was a restraint upon the free contrivance and successful execution of their plans of mischief and sin. No man was ever farther from being a cynic. None more happy in seeing others in the indulgence of rational enjoyment. He never acted the part of a censor. Whenever he approached another to counsel, or to dissuade, and to urge to a holy life, it was with the overflowing benevolence of soul, that not unfrequently vented itself in tears. It is not every Christian that can thus feel; for it is not every Christian that has reached such a state of perfect consecration of the soul to Christ, nor has looked, as did James Taylor, with such affecting sensibilities at the responsibility, and exposure, and irreparable interest if once lost, of the sinner.

“ June 21, 1826. The consideration that I have been *three* years almost in college, without conversing with my fellow students upon the subject of their religious responsibilities, was heart-breaking. To go forward seemed to be too heavy a cross. What! be pointed at? Be subject to their ridicule and reproach? Do this *all alone*? The struggle was great, but it came to this. *RESOLVED, in the presence of God, and by his help, to begin and do my duty in college, in conversing with my companions in study.* I repeated the resolution, and afterwards felt much relief. O! that some would come over and help. But if not a soul comes to my help, I am to see and converse with the students of this college, if they will allow it, cost what it will. My character is not worth *a cent*, nor my influence, nor my acquirements, aside from the service of God. O! for help. While at prayers, my burden left me in consideration of this truth, ‘ If any man will be my disciple let him *deny* himself, and *take up his cross* and follow me.’ While there, I determined to invite a class-mate into my room, and talk with him. It came in the way, but my heart well nigh failed me. But I addressed him—he followed me—and I pray God, who witnessed the interview, to raise in power to his own glory, what was sown in weakness.”

“ July 2d, Sabbath. The past week has been one of crosses.

The cross which I laid hold on with so much difficulty, I have since only dragged. With *twenty* impenitent companions, I have attempted to speak in reference to their eternal things. The mouths of most were stopped. They listened and assented to the truth. I never had such views as of late, of some passages of Scripture. ‘Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you.’ ‘Who shall harm you if ye be followers of that which is good.’ ‘It is sufficient that the servant be *as* his master, and the disciple *as* his Lord.’ ‘If they have persecuted *me* they *will* also persecute you.’ ‘Consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds!’ ‘Ye have not yet resisted unto *blood*.’ ‘No weapon formed against you shall prosper.’

“The long-suffering patience of God towards sinners, such as I once was, wears a new aspect. If I hate their ways—if I am pained at their wickedness—how must infinite purity look upon them! Surely it can make no compromise with sin. The least sin is infinitely hateful in the sight of God, and the day is coming when his enemies must feel it so in their dreadful punishment.

“The honor and cause of God were never more dear to me. Last evening’s devotions were peculiarly melting. I never had such a burning desire, and such earnest wrestlings for sinners in this college. I wept sore, and left the cause of God, and the honor of his great name, suspended upon his righteous sovereignty, where I also wish to hang. It was a time of sweet relief. I gained the liberty which I needed.

“In view of my late attempts here, I find much to humble me. I asked the Lord to cast the veil of pardon over my best deeds—*best!* indeed I could see no goodness in them. Had a refreshing, melting season in the meeting with the brethren, held as usual, on Saturday night. In prayer for the Holy Ghost to be poured out, I was melted, and stopped, and repeated the cry—Lord Jesus, come quickly.”

RECOLLECTIONS OF A MOTHER.

In the diary of Mrs. Hawkes, whose biography by Miss Cecil has just appeared, we find the following entry:

I have been shutting myself up in my dear departed mother’s chamber, the very walls and furniture of which are sacred. A thousand times have I marked her retiring into it for the purpose of devo-

tion. Often have I overheard her strong cries and tears to God, and often caught the sound of, "MY CHILDREN," as if that interest was uppermost. At morning, at noon, and at evening, she never failed to retire to read and pray. Thousands of tears has she shed in this chamber; where I have sometimes had the privilege of kneeling down by her side. How *present* is her image! How sweet my communion with her departed spirit! Little did I then know the value of her intercession for her children; or the weight of her character or example as a Christian. Thank God I know it *now*; and abhor myself in proportion as I estimate *her*. O that I might but tread in her honored steps! O that her prayers for every one of us may be like "bread cast upon the waters," found after many days! O may my dear mother's God be *my* God!—He graciously carried her through many years of weakness and sorrow. He enabled her to walk worthy of her high calling: and he stood by her in a dying hour. Her last words were, "For me to die is gain"—and, "I will pray for my children while I have breath."

My brother —— seemed much upon her mind. O may his mother be much upon his mind, and upon all our minds; and may we meet her in glory! Who knows but her happy spirit has been a witness to my secret transactions in her former chamber. May all my transactions through life be equally pleasing in her eyes.

In a letter previously quoted, *her mother* uses this language: I thankfully acknowledge the loving kindness of the Lord, in carrying on his good work in my soul. Truly can I say, it is my desire to live entirely to his glory.

I have many cares and fears; but I cast them all on Him who car-
eth for me. *The souls of my dear children lie heavily on my heart:* but through mercy, I find myself more than ever resigned to the will of God: and I desire to leave all to him, and live only to his glory.

When the mother died, Mrs. Hawkes seemed wholly absorbed in the pleasures of the world.

REMARKS ON *PHILIPPIANS* iii. 12.

BY REV. MR. MAHAN.

"Not as though I had already attained, either were already perfect." The verb here rendered perfect, as well as the adjective from which it is derived, is used in three somewhat different senses in the Bible.

1. To designate moral perfection, or entire sanctification in holiness, as in Mat. v. 48. "Be ye therefore perfect."

2. *Maturity* in Christian knowledge and virtue. 1 Cor. ii. 6.—
“We speak wisdom to them that are perfect.”

3. Exaltation to a state of reward or happiness in a future world, in consequence of a life of devotion to the divine service in the present world. Thus, in Heb. ii. 10, Christ, as the Captain of our salvation, is said to have been made “perfect,” that is, advanced to a state of glory, “through [or on account of] suffering.” “Among the Greeks,” says Professor Stuart, speaking upon the passage last referred to, “this verb was employed to designate the condition of those who, having run in the stadium and proved to be victorious in the contest, were proclaimed as successful combatants, and had the honors and rewards of victory bestowed upon them.” Such persons were said to be perfect, or to have been perfected. Now, that the Apostle uses the term perfect, in this last sense exclusively, in Phil. iii. 12, is demonstrably evident, from the fact that he is writing to the Greeks, and uses it with reference to the very custom, in reference to which they had been accustomed to use the term in this one sense only. He represented himself as running in a race; but not as yet being “perfect;” that is, as not having been advanced to a state of glory, in consequence of having victoriously finished his course. It is, then, in reference to having finished his course and received the consequent rewards, and not in reference to moral perfection, that the Apostle uses the term “perfect” in the passage under consideration. This the Apostle himself directly affirms. He uses the phrases, “not as though I had already attained, either were already perfect,” and, “I count not myself to have apprehended,” with express reference, not to present holiness at all, but with exclusive respect to the “resurrection of the dead,” and “the prize of the high calling of God in Christ Jesus;” i. e., to the glory and blessedness consequent on having victoriously finished his Christian race. Hence Professor Robinson, in his Lexicon of the New Testament, thus explains the phrase, “either were already perfect.” “Not as though I had already completed my course and arrived at the goal, so as to receive the prize.” In respect to holiness, an individual who is running the Christian race is perfect, who puts forth his entire energies in that course. In respect to a state of glory and blessedness, he is perfect when, and only when, he has finished his course and received the consequent reward. It is with exclusive reference to the latter, and not to the former, that the Apostle affirms, that he had not “attained, and was not perfect.” The passage, then, has no reference at all to the question, whether perfection in holiness is attainable in this life.—*Oberlin Evangelist.*

REV. ELIJAH R. SABIN.

This name is dear to many elder brethren in the Church Militant, and was once held in grateful remembrance by not a few, now in heaven. Br. Sabin was for many years a member of the New England Conference. His labors were admired by man, and approved by the blessing of the Holy Spirit. He joined the Conference 1799; in 1812 he located, not being able to travel; he went to Georgia in 1817, for his health, where he died the next year.

We use his name here to introduce his views and experience of the doctrine and blessing of perfect love. We give an extract to this point from his last message to the N. E. Conference.

“Say to my brethren in Conference, I firmly believe I shall die a Methodist, whether I die in Georgia or Maine, i. e. a firm believer in gospel doctrines, in possession of a sound Christian experience, a lover and bearer of its fruits: or if you choose, a Bible Christian; for Methodism I perceive, gloriously accords with this excellent book.

“I have had great trials and struggles since I left New England, but as yet Satan has not taken my confidence, a good hope through grace has borne me up through all; yet at times, with all the energies of faith and prayer I could put forth, my head was but just above the water. Thanks to God, he has not suffered me to sink; but caused me to triumph in the riches of his infinite mercy. O how sweet is the love of God in the midst of affliction! O brethren, come magnify the Lord with me, come let us exalt his name together! God has been pleased of late to lead my mind into a state of divine composure and calmness; by which, in some good degree, I feel my will sunk into his, and am more and more disposed to resign all into his hands, even for life or death. The cry of my heart has been for a number of weeks, even in the night watches, Lord make me holy! sanctify me wholly! fill me with thy perfect love! I often repeat with delight—

‘I, even I, shall see his face,
I shall be holy here.’

“Such was my situation by spasms in the stomach, for several hours, that I thought seriously of going suddenly into the presence of my Judge; but was not terrified—peace had its residence in the soul. Forever praised be the name of our God! I’ll praise him while he lends me breath!

“For some weeks before my sickness began, I found an increasing desire for inward and practical holiness, and preached it with more warmth and frequency than for some time before. And since my sickness it has been my chief desire for recovery, that I might be restored to this heavenly grace, and have it mingled with all my prayers, conversation and preaching. It is about thirteen years since God, I trust, gave me this unspeakable gift; but through yielding to trials uncommonly severe, lost the witness by degrees; yet at times felt the holy fire for several years, nor did I ever entirely lose a sense of it; but alas! to my shame and sorrow, I preached, prayed, and conversed concerning it, much less, and with a sort of langor hitherto unknown. But I cannot rest here—I cannot, and by the grace of God I will not; that whether I live or die, I may be a shining witness of this glorious truth.

" For nine or ten years, I think, I have seen a sensible decline of the experience and preaching of this important doctrine in the N. E. Conference ; the consequence is, many backslidings, much lukewarmness, and stupidity or triumph among the wicked. I believe that a just remark by Mr. Wesley, ' Where the work of sanctification goes on among believers, the work of God usually goes on in all its branches.' O brethren ! is it not time to seize on the prey ? In this thing be of one mind. Never rest till you are made witnesses of perfect love. For how can you preach it, with holy energy, to others, if you have it not in your own hearts ? Preach it to every believer, press it in conversation ; I do not mean controversially ; but otherwise—experimentally, practically,—explain, encourage, enforce. Few preachers have a gift for controversy ; such as have not, injure the cause they attempt to defend. Those who can controvert doctrines with ability, love and meekness, let them do it. I leave these lines as my best and perhaps my last pledge of love, addressed to my Fathers and Brethren of the N. E. Conference.

" E. R. SABIN."

We further add an extract from the obituary notice of Br. Sabin, published in the *Methodist Magazine*, showing the triumphs of his faith on the near approach of death and eternity :

" In a letter that I wrote for him to brother John Clark of Boston, he sent a particular message to all the preachers in that station, that they should more than ever preach the doctrine of holiness. On Sabbath morning the 26th April, I found him much weaker in body than formerly. He requested me to ask the prayers of the Church in his behalf, that he might be more abundantly filled with the fullness of God. On Monday afternoon, he observed that he had a calm confidence in God, but not such a sense of the Divine fullness as he wished. In the mean time his bodily strength was so far exhausted that he could scarcely speak above a whisper : about sun-set he obtained an uncommon manifestation of Divine love. He broke out in praising God in such a manner as astonished all around him ; his strength of voice was increased so as to be heard all over the house. He called upon us all to help him praise God, and sent for some more of the brethren to come and see the happy state of his mind. This, said he, is worth praying for. One of his expressions was, '*If this be dying, it is very pleasant dying.*' To a number of us who stood around his bed-side he said, he would not exchange his situation for the healthiest among us. Sometimes he would hold up his hands and say he could see the angels and hear them singing, and that he could see the crown of glory reached out to him. He continued in these transports of joy for three hours or more ; his pains then became violent, and we all thought that his end was fast approaching. He seemed himself to be in raptures of joy at the thought of a speedy departure ; but finding his pains subside, he seemed disappointed, and said, he hoped to have been in heaven. Next morning he asked the time of day, and being told it was half-past eight o'clock, he said he hoped to be in heaven by twelve. His life however was prolonged a few days more. He afterwards observed that possibly he was too anxious to be gone, and that it was best calmly to wait the event of the Divine Will. His weakness continued to increase ; and sometimes he had sharp pains, but not a murmuring word escaped him. On Saturday night he slept tolerably well till about half past one o'clock, he then waked up with a spell of

coughing, which threatened immediate suffocation. About daylight he breathed easier, but his end visibly approached. Feeling himself drawing very near to eternity, he was heard to say, 'O the pain, the bliss of dying!' and then in a few minutes his happy spirit took its flight to that rest that remains for the people of God.

PRAYER AND PURITY.

When the morning light is breaking,
Softly through the fragrant air;
When the birds, to life awaking,
Sing to heaven their matin prayer—
Mortal! let thy thoughts be holy,
Lift thine eye and bend thy knee;
Though thy lot be sad and lowly,
God our King will list to thee.

When the sun at noon ascending,
Parches all beneath his power;
When the slender stem is bending,
With the bee upon the flower;
Christian! while the moments hasten,
Pray that God to thee impart
Grace, which like the dew, will chasten
Every blight upon the heart.

When the blushing hours retreating,
Close the golden gates of day,
And our homes with happy greeting,
Banish every care away;
When the night is round us closing,
Let thy lips their homage tell;
Joyful—sad—awake—reposing,
God in every thought should dwell.

Every virtue then attending,
To the heart its treasure brings;
Faith, and Hope, and Mercy blending,
Shade the spirit with their wings:
Thus, while life is purely flowing,
Heaven will light it with its beam,
As the rose, above it growing,
Shares its blushes with the stream.

[*Morning Star.*]

For the Guide to Christian Perfection.

AN INTERESTING MEETING.

Last evening I attended a meeting on the subject of Entire Sanctification. As it was out of the ordinary course of things, I have thought a notice of it might advance the cause of Christian Perfection, and also of brotherly love among the different branches of the Christian Church.

We had decided, some time before, to have a meeting on this subject, and had appointed the evening for it. By a singular coincidence, our brethren of the Calvinist Baptist church—the Rev. Mr. Driver's—had appointed a meeting for the same object, on the same evening. We received an invitation to unite with them, and believing it would accomplish our own object of increasing our interest in the subject, and also promote the great cause of Christian union, we accepted the invitation. We were joined by a licensed preacher of the Congregational Church from a distance, who professes to enjoy this blessing. Here, then, were three ministers of different denominations, with members of their respective branches of the Church, met on this great subject. Though we might not have viewed this subject in precisely the same light, yet it was interesting to know that a desire was excited to examine so important a point of Christian belief and practice.

The associations of the hour were deeply interesting. It showed us that light was spreading on this doctrine; and that when it was embraced, Christians of various names, would forget these party distinctions on the common ground of love.

It never was my privilege before, to unite on this subject, with other denominations. It *seemed* like the beginning of a new era in the Church of God. I pray it may prove such in reality.

We do not think that it is best for different Churches to mix their affairs together. Churches, it seems to us, are much like families—they are most united when their affairs are kept distinctly by themselves. Yet, we believe if we can occasionally meet on common ground, much of the stiffness, and distance, and want of brotherly affection among different branches of our great family would disappear, and we should be more what we profess to be,—*brethren*.

The work of President Mahan on Christian Perfection, is doing much good among Christians of the different churches in the city. Though many do not believe the doctrine, yet as they are led to examine it, it must make some impression on their minds. “Truth is mighty, and will prevail.”

Probably there never was a time when such an interest was felt in New England on the subject of Entire Sanctification, as at present. I hail it as one of the brightest “signs of the times.” When the Church is clothed with holiness, all will be “fair as the moon, clear as the sun, and terrible as an army with banners.”

JAMES MUDGE, JR.

South Boston, July 19, 1839.

 The communication from CAROLUS was approved for publication, but has been lost. We would thank him for a copy, if he has it; and to continue his favors.